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MINISTERS' COLUMN.

Letters on Pastoral Visitation.

LETTER 2.

"Our religion is not deep, unvarying, and uniform, but superficial, partial and uneven. Public preaching alone, though we could preach like angels, will not be sufficient to reform these evils; we must therefore visit from house to house."—*Large Minutes*, page 30.

In my former letter, I promised to bring before you, my dear friend, some examples of the method by which a system of pastoral visitation may be advantageously pursued; being fully aware of certain disadvantages under which the ministers of the Wesleyan body labor in this work, from the very nature of the itinerancy which governs their engagements in the church.

It must be acknowledged that, in some respects, this is a hindrance to a persevering course of domiciliary visitation, inasmuch as our ministers are not only restricted from remaining longer than two years in any one circuit, but also the interchange of pastoral duties with our colleagues in the ministry, in the various places under their care, might possibly occasion partial interruption. But at the very least, the place of our residence may be the scene of a regular course of visitation, probably, during three years; and it is worthy of remark, that this is the very term mentioned by the apostle, during which he "ceased not to warn every one night and day with tears, teaching them both publicly and from house to house." Acts x. 30, 31. If a regular plan be pursued in this labor of love, it will be found to be quite practicable, even under the comparative disadvantages of the itinerant ministry.

It would seem as if nothing less than this was intended, when, in the year 1830, the Conference recorded their solemn and deliberate judgment on this important part of our ministerial duty. "What can be further done," is the question, "to promote the spiritual prosperity of the people of our charge?" The answer to this weighty inquiry is as follows: "We are deeply convinced of the indispensable necessity of renewed and increased diligence in pastoral visitation: and we do solemnly and unanimously resolve to pay a strict and persevering attention to that department of our ministerial service, by frequently setting apart certain portions of our time for that purpose; visiting the members of our societies wherever it is practicable, 'from house to house,' and striving to render those visits as conducive as possible to the edification and consolation of our people; inquiring into their religious experience, giving them suitable advice and exhortations, and affectionately enforcing upon them a strict observance of all the duties of personal, domestic, and social piety."

It would perhaps be difficult to compress into so few words a more admirable directory for this important work than the above minute contains. It expresses, with great point and precision, the various objects to be kept in view in a pastoral visit; which, of course, must never be allowed to degenerate into the common intercourse of life, but have a special and religious character. It will very soon be understood in every house, that your great object is the spiritual benefit of the family, when your heart is set on doing good, and your words are seasoned with grace. Without that kind of formality which would throw a constrained reserve over all that is said and done, and the mere official gravity which repulses rather than attracts, you will be enabled, praying to the Lord for divine wisdom, to enter into the spirit of the affectionate pastor, judiciously discriminating the things that differ in the various members of the family to whom you may have access, and learning how to plant the "word in season," whether in the form of encouragement, admonition, or inquiry.

Every pious family will soon know how to estimate this pastoral care, and will leave nothing undone to facilitate your aim at usefulness to those who are dear to them. You will be recognized as the shepherd of the little flock; and the Bible will be found before you; and where it is practicable, "the servants and the handmaids" will be called in to catch for a moment the offered blessing, to join in prayer and praise, or to treasure up a pointed remark on the sacred word; and benignant looks of respectful recognition will not only hail you as the minister of the family, but meet you when you appear before them in the great congregation, presenting a prepared soil, into which the good seed may fall.

It seems impossible that such delightful interchange of affectionate feelings should fail greatly to bind together the minister and the people in one common sentiment of grateful and recognised obligation and esteem. Pastoral visitation appears thus greatly calculated to promote "glory to God in the highest, and on earth peace, good-will toward men."

The pious and reverend Joseph Alleine was accustomed to the duty here recommended, on an extensive and permanent scale. He would intimate from the pulpit, or otherwise, his intention, and strive to get the whole family together; when he would greatly delight the parents by instructing the children, explaining to their understanding the things they had been taught by catechism, and endeavoring to affect their hearts by solemn exhortations on death and eternity, urging them to become immediately and decidedly the disciples of Christ. On these occasions he would live the doubts and difficulties which had hindered some, and encourage others who were weak in the faith. Sometimes he would leave certain counsels, texts, and directions to be remembered, for the good of their souls, against the time when he should visit them again. He would speak largely to heads of families, or those grown up, on their various duties, and try to acquaint himself with the religious state of each person, that he might the better know how to frame his ministry among them. He would urge family worship, and private prayer, and the study of the Scriptures, wherever he had reason to think these duties neglected; and he would persuade the heads of families, especially, to allow to their children and servants sufficient time for private religious duties. In order to this course of pastoral visitation, he would make out a list of names of families, streets, &c., for greater facility; and as he was accustomed to spend five afternoons every week in these exercises, from one or two o'clock on; in which space he usually visited three or four families, sometimes more, as they were nearer or less; often blessing God for the great access he found in these exercises, and saying, "God made him hereby as instrumental to the good of souls, as by his public ministry."

A very similar plan was regularly pursued by the late truly venerable and reverend Joseph Alleine, who was accustomed thus to employ his afternoons, and to go quite through a society, visiting so many families every day: and this, pursued, not only in the place where he dwelt, but also in the other parts of the circuit; keeping a list of places and persons, and visiting from time to time, as his turn occurred on the plan. It was decidedly of opinion, that only this way could ministers generally, and Wesleyan ministers in particular, keep up their industry with the people, live in their hearts and affections, and do them lasting good.

Such, also, was the practice of the late Rev. Richard Watson, when relieved from former official labors; who thought it no degradation to give instruction, "from house to house," in the humblest form, or to the humblest people, even to little children; avowing his conviction, that it was one of the most indispensable, as well as one of the most delightful, parts of the duty of a Christian minister.

It will be allowed, on all hands, that large cities present great obstacles to this duty; but method and heart appear to be the principal requisites for the carrying out of this important labor of love almost anywhere. Circumstances will, of course, vary in this, as in all things; and there will be many discouragements arising from different quarters. You will, however, find the greatest difficulty with your own heart. It will require much self-denial, and, consequently, much prayer; it will call for the virtues of patience and perseverance; and we must know how to "concede to men of low estate." Sometimes moral courage will be called into exercise; and in others, the exercise of a judicious prudence, and always deep humility and love for souls. But these are things presumed to be familiar to the man of God, who is to be, in such matters, "thoroughly furnished unto all good works."

And O how rich will be the reward of every day's labor thus pursued, in the souls that will be everlastingly benefited by your instructions; the sick and the dying, who have been comforted by your sympathies and prayers; the parents who have been aided in the great work of training up their children for God, by your counsels and exhortations; in the Scriptures diffused, the poor encouraged, the naked clothed, the hungry fed, the wanderers reclaimed to Christ, the sinners converted; and, withal, the "blessing of him that was ready to perish," the gratitude of him for whose soul "no man cared!"

A pastoral visit can, in the nature of things, hardly be a lost occasion. Some one will be sure to be benefited, if not the very person addressed; if not the master, perhaps a servant; if not the sick person, perhaps the nurse. The Scriptures you read, with pointed reference or application; the tracts you leave, with friendly counsels; the prayers you offer, surrounded by all the interest with which domestic history often clothes them; will all have a bearing upon time and upon eternity. It is difficult to imagine that such labors can ever be wholly "in vain in the Lord," however much you may be sometimes tempted to think this of the general services of the sanctuary, because they are general; or of the ministry of the word, because it is public. "Consider what I say; and the Lord give you understanding in all things." * * *

It is not a cause of small import,
The pastor's duty to his flock;
But what might fill an angel's heart,
And fill a savior's hands.

They watch for souls, for which the Lord
Did heavenly bliss forego;
For souls which must for ever live
In raptures of his love.

And to the great tribulation haste,
Thy account to render thee;
And shouldst thou strictly mark our faults,
Lord, where should we appear?

May they that Jesus whom they preach,
Their own Redeemer see,
And watch their daily o'er their souls,
That they may watch for thee.

For the St. Louis Christian Advocate.

East Tennessee Correspondence.

Mr. Editor: "Death enters and there's no defence." Three of our ministers have died since Conference: Goodykoontz, Stringfield, and Mitchell—all men of settled character and great moral worth. Since my admission on trial, some eleven years ago, many of my fellow-laborers have been called from the vineyard of toil to the mansion of reward. What a blessed and uniform testimony have they borne to the truth of religion, and its power to save in the dying hour. "As these depart others take their places," on the good work goes; and more and more the number of believers increase in the land. It can only be said of God's works, "He hath done all things well."

I see the time of holding our Conference has been hastened from November to the 6th of October. A round or two more, and our preachers will close the year's labor in their respective fields, and go up to Conference at Chattanooga. Then several things will claim attention. Among these will be prominent the questions respecting a Depository and a Conference organ. On these a diversity of opinion is likely to prevail, as there is known to be a great diversity at present among both preachers and people. I fear it will be exceedingly difficult to provide for our wants, present and prospective, however easy it may be to agree on this, that, or the other proposition that may be made.

It has been said, "There is a tide in the affairs of men, which, if taken at the flood, leads on to fortune." That tide in the affairs of Holston Conference, I fear, is past. Years ago I made a proposition to Dr. Patton to raise five thousand dollars for the Holston Advocate. He promised to submit it to the people on his return from home, Sullivan county. It was mislaid or overlooked. The thing could have been carried then; and what a blessing it would have been even to this day. As it is, difficulties environ us on every hand. To my mind we are left in a worse condition than any Conference in the connection, by the legislation of the late General Conference on the subject of books and periodicals. Look at our fragmentary composition as parts of three States; the difficulties in the way of having the desiderata of our people properly cared for in the general organ at Nashville, or in any other organ east, south, or west; and the hindrances to be met with in trying to have a paper and Depository of our own, without a contiguous Conference to co-operate with us. It is certainly a matter of the gravest importance, present and future, and one that demands calm, free, and full investigation, to know what we, as a Conference, should do under all the circumstances.

JOHN H. BRUNER.

Hixson College, July, 1858.

STARTLING!—The startling statement has been made that it will require more than six hundred years to supply every heathen in the world with a copy of the Scriptures, if Bible societies have only their present income; and that it might be done in a single year with the sum annually spent in Great Britain for strong drink.

For the St. Louis Christian Advocate.

Proverbial Sermons, by Fletcher.

"All are yours."—1 Cor. III, 22.

PART SECOND.

Heaven is yours—"the kingdom prepared for you"—"a mansion in thy Father's house." Heaven thy home! How hallowed the associations of thy earthly home; how sacred the ties that bind thee to its altar and heart-worship. Home, the place where childhood's young dreams filled thy soul with blissful visions of the future. The place where the winning voice of thy mother restrained thy wayward steps; where thy father's advice and encouragement inspired thee with hope, and armed thee with strength for life's sorrows and conflicts. The home of thy riper years. How thy heart turns in all its yearnings to that spot on earth consecrated to holy affection; to that place where thou wert always welcomed with joyful smiles—to that place typical of that heavenly family in the mansions of bliss and glory. Home—an oasis in life's desert, where the weary pilgrim may rest and refresh himself for his toilsome journey. Christian, if earth afford thee a home of such loveliness, what must be the surpassing beauty and glory of that heavenly home, a place "prepared for thee from the foundation of the world?" Here thou hast no permanent home; a thousand sad memories linger around the happiest home earth can know, and soon all its associations shall be broken up forever. In heaven thou hast a home where thy heart may expand forever, under the genial sunshine of heaven's pure and blissful associations—where the golden chain of love is not severed by the rude hand of death. "Heaven"—the place of thy reward and rest. Earth's wide field of conflict is thy theater of toil, thou pilgrim to the bar of God. Here thou must train thy heart to the ennobling joys of virtue, and to the blissful anticipations of thy inheritance in heaven. Here thou art called to fight, to wrestle, to suffer; there to rest and enjoy. Here thou art doomed to weep, to die; there thou wilt be permitted to rejoice and live forever. Here thou art a beggar; there thou shalt receive a reward for all thy toil and suffering, rich as the inexhaustible treasures of God's eternal love. "All are yours."

Pilgrim, in thy weary journey, how sweet to think of rest at last. "There remaineth, therefore, a rest to the people of God." Rest for thy weary body, bowed down under the weight of toil and age. Rest for thy soul, burdened with the sorrows of earth. Rest for thy aching heart, pressed to the dust with its own weakness and sin. An eternal rest, at the right hand of God in heaven.

Heaven—the place of thy glorious and blissful exaltation—"exalted to be kings and priests." Christian, look up from thy poverty and degradation, thy "redemption draweth nigh." How sublime the thought! A worm exalted to a saint; a sinner, vile and polluted, exalted to "an inheritance, incorruptible and undefiled;" a beggar exalted to a kingdom and an immortal crown; a mortal, frail and perishing, born to an immortality as bright and glorious as heaven's eternal day.

Heaven—the place of peaceful and happy associations. There thou shalt meet the loved ones of earth that have gone before. Thy heart shall again know the bliss of intense affection—the happiness of again renewing the associations that gave to earth its charms, and cheered thee in thy pilgrimage of toil. Companion of the Apostles, Prophets, and Martyrs, angels, and all the bright and pure intelligences of heaven, thou shalt enjoy all the refining and blissful influence of such hallowed associations. Christ shall be thy elder brother, God shall be thy father, and heaven thy eternal home.

Heaven—a place secure from all evil, rich in all good. "There shall be no night there;" darkness shall never enshroud thy future home; but God shall illumine and beautify it with the light of his countenance forever. No pain, no sorrow, no anguish shall burden thy heart, or afflict thy blood-washed spirit; no bitter tears shall fall over the grave of affection; no silent watchings around the bed of sickness; no funeral march to the gloomy grave; "there shall be no more death;" nothing shall invade thy peaceful abode, to rob thy soul of its blissful and eternal rest.

Christian, this is thy inheritance—see thou walk worthy of so noble a patrimony. See thou train thy heart well, by a life of obedience, for an eternity of bliss and glory in the bright realms of thy heavenly home. Honor thy God, love thy fellow-men, and live for immortality.

St. Charles, July 29, 1858.

GOD.—There is a natural tendency in the speculative religious mind, to "abstract" from the idea of God all qualities relating him to man. The whole aim of Revelation appears to be to counteract this tendency by presenting the idea of God in relation to humanity.—*McWhorter*.

DISCIPLINE.—What Christ shall judge hereafter, his people should here, and have no fellowship with works of darkness.—*Ed. Terrell*.

SIN.—We think to bind sin by our own cords, as they bound Sampson; but when the strength of sin appears, these cords will become as flax, burned with fire.—*Hardcastle*.

Rev. Rowland Hill once said: "I do not want the walls of separation between different orders of Christians to be destroyed, but only lowered, that we may shake hands a little easier over them."

He that is choice of his time, writes the ever to be revered Jeremy Taylor, will also be choice of his company and choice of his actions.

THE MINISTRY.—The preaching of the Gospel, like the rod of Moses, owes all its efficacy to the appointment and promises of God.

NOVELTY.—Every one almost is of the Spanish Jesuit's mind. "Happy is he who proclaims a doctrine not yet heard."—*Stillingfleet*.

For the St. Louis Christian Advocate.

St. Louis Depository.

Mr. Editor: You, some time since, asked for an expression of opinion, through the Advocate, in regard to the interests of the St. Louis Depository and Publishing House, especially as to the plan to be adopted by which funds were to be raised to carry on the business. Since then I have looked over your columns weekly for something on the subject, but in vain. Many of your readers expected, from the publication made soon after the adjournment of the General Conference, that some skillful financier would favor the friends of the enterprise with a plan by which to raise the required capital; and many, no doubt, have been ready to discuss, with whatever of financial ability they have, any plan when thus proposed. But no such publication has yet been made. I, for one, had hoped to see in the Advocate each of the plans suggested by Bros. Caples, Marvin, and Scarritt, respectively, on the return trip from Nashville.

I do not offer any suggestions myself, but desire to call out some of our financiers on the subject. To my mind, there are several preliminaries to be settled before the three patronizing Conferences can act understandingly, and in concert.

The Conferences meet at different times and places, and without an exchange of opinion, and a general understanding of the course to be pursued, in order to have uniformity of action, how can anything be accomplished?

Is it proposed to elect a Publishing or Book Committee from the three Conferences? If so, how many from each?

If a general plan to raise funds is to be adopted, that will apply uniformly in the three Conferences, will the Conferences, respectively, appoint delegates to a convention, to be held after their adjournment, vested with full power to make out such a plan?

Is this convention to appoint committees, officers, agents, etc., to carry on the publishing interests of the Church, and devise means for raising money?

Or will members of the St. Louis and Kansas Conferences attend the session of the Missouri Conference, and hold an informal council for these purposes?

Or shall the Missouri Conference adopt such measures as are to apply within its bounds, and govern the interests that they may have in the concern, and the St. Louis and Kansas do likewise?

Or shall all the plans and arrangements of the Publishing House be left to the Book Committee, and the Conferences be bound by their action?

Now, sir, it occurs to me that some or all of these, and kindred questions affecting our book interests, should be discussed through the Advocate, so that when we go to Conference we may know what to do. It may be that the preachers in the city, and about "head quarters," have a perfect understanding, among themselves, in regard to these matters, and know what will be done, and how it will be done. Or, that brethren interested are waiting for the annual meeting of the Publishing Committee, in August, to see what direction they will give to these questions. But brethren remote from the city, who are to be to some extent agents in carrying out the plans that may be adopted, who work while others scheme, and who gather from the paper all that they know about what is going on at "head quarters," would like to know something of the matters before they go up to Conference.

None of them, I suppose, will neglect the collection which is looked for to supply the present demand for stock.

If this paper will call out another on these important interests, the object will be accomplished, and your metropolitan friend will be satisfied.

W. M. LEFFWICH.

Jefferson City, July 30, 1858.

CIVILIZATION.—Whosoever we go, we meet with the sniveler. He stops us at the corner of the street to entrust us with his opinion. He fears that the morals and intelligence of the people are destroyed by the election of some rogue to office. He tells us, just before church, that the last sermon of the transcendental preacher has given the death-blow to religion, and that the waves of atheism and the clouds of pantheism are to deluge and darken the land. In a time of general health, he speaks of the pestilence that is to be. The mail can not be an hour too late, but he prattles of railroad accidents and steamboat disasters. He fears that his friend, who was married yesterday, will be a bankrupt in a year, and whimpers over the trials which he will then endure. He is ridden with an eternal nightmare, and emits an eternal wail. Recklessness is a bad quality, and so is blind and extravagant hope; but neither is so degrading as inglorious and inactive despair. We object to the sniveler, because he presents the anomaly of a being who has the power of motion without possessing life. His insipid languor is worse than timid strength. Better that a man should rant than whine. The person who has no bounding and buoyant feelings in him, whose cheek never flushes at anticipated good, whose blood never tingles and fires at the contemplation of a noble aim, who has no aspiration and no great object in life, is only fit for the hospital or the bandbox. Enterprise, confidence, a disposition to believe that good can be done, and indisposition to believe that all good has been, these constitute important elements in the character of every man who is of use to the world. We want no wallowing and whimpering about the absence of happiness, but a strong determination to abate misery.—*Whipple*.

HARMLESSNESS.—Doing no harm is praise that might be bestowed upon a stone; it behooves the saints to aspire after nobler commendation.

SOLITUDE.—With a blade of grass, or a straw, I find myself in good company.—*H. Martyn*.

"JESUS ONLY."—It is a great fact, that when Christ was crucified, there was a thief upon his right hand, and another upon his left, as if to lead the sinner's eye to look neither to the right nor to the left, but rivet it upon the crucified Lamb that hung between.

For the St. Louis Christian Advocate.

Commencement at Emory College.

I have recently attended the Commencement at Emory College, Ga. The exercises began on Sabbath, the 13th. Bishop Pierce introduced them with a sermon. Although I did not enjoy the privilege of hearing our distinguished brother, yet I heard others, competent to appreciate talent, and especially pulpit talent, speak in high terms of his discourse. And when I say high terms I do not mean that they characterized it as "grand," "sublime," "glorious," but as something, unlike most of our Commencement sermons, replete with religion and practical instruction drawn from the oracles of God. The Bishop, being a great man, can venture to preach Christ and him crucified. Men of narrower popularity, and of narrower capacity, must ignore this truth theme, and make up literary or scientific discourses. Such brethren seem to forget their transmission, and that people on Commencement occasions bring their souls with them as well as their minds.

Monday night I attended the Sophomore declamation, and acted on the committee which awarded prizes to the two best speakers. The successful competitors were Messrs. Roberts and Jourdan. The former received the first prize, and well deserved it, although one of the smallest in the class. If the oratory of his manhood equals that of his boyhood, he will be a charming speaker.

Tuesday was the Junior exhibition, when there was quite a display of speaking talent. Indeed, this class promises to send out many young men who shall win distinction in whatever profession they may choose. At the close of their addresses, Dr. Lovick Pierce delivered the Sophomore prizes. I am told that the Doctor said, after he heard of his appointment to this task, that it embarrassed him more than any public address he ever had to deliver, it being altogether new to him. Yet all who know this good and great man fear little for the cause he takes in hand, in its success depends upon a clear understanding of it and an eloquent discussion of its merits. His effort was what his old friends looked for, and that is praise enough. I am free to say that the Doctor has more of my veneration almost than any living man. His intellectuality, his piety, his long service in the cause of Christ, and his tried devotion to Methodism, and his vigilant regard for all her claims and interests, his dignified person and courteous manners, awaken my admiration and claim my warmest attachment. When his protracted labors are finished, who will the Church have left that she can point to as his equal? There can be but few, if any. Upon the stage with the Doctor and others of note was Bishop Andrew—a name endeared to all Southern Methodism, and should be to all who love the Savior and can appreciate great talents consecrated to the cause of truth and the good of mankind.

At night Mr. Woolsey, of Alabama, and a graduate of Emory, delivered an address before the Mystic Society. No one who knows the gentleman will be surprised to hear that it was gracefully and eloquently done.

Wednesday was the great day of the occasion. The vast multitude crowded the spacious and beautiful chapel to witness the Senior exhibition. And it was well worth the witnessing. About eighteen young men appeared upon the rostrum to address the audience and to receive their diplomas. Many of the speeches were well conceived, both in regard to thought and arrangement, and eloquently delivered. One young man among them, of wealth and promise, spoke on the "Missionary Enterprise." His remarks were thrilling and impressive, made the more so when it was understood that he had laid himself on the missionary altar, ready to be offered up as the Church might see proper. O, that the Lord might multiply the number of such. The Church and a ruined world cry after them.

At the conclusion of their addresses, the President conferred the degree of A. M. on several of the Alumni of the College; also, L. L. D. on Rev. Dr. Means, of Ga., a man widely known for his scientific attainments, piety, and pulpit eloquence. The Doctor delivered an address in the afternoon of the same day on the Progress of Our Country. The theme was an inspiring one, and he made it tell upon his hearers. The degree of D. D. was conferred upon Rev. H. N. McTear, of the Nashville Advocate. He is too well known for me to add much concerning him. I believe everybody acquainted with him concedes to him genius and talent. Perhaps there are few who can wear divine honors with more dignity than he. I doubt whether the calm waters of his heart will have a ripple upon them when the circumstance is made known to him, such is the apparent imperturbability of his nature.

Emory has a fine faculty, and is doing a great work for the Church and society. Her graduates are distinguishing themselves at the bar, in medicine, in politics, and in the pulpit. May a kind Providence prosper her, and all other institutions like her, engaged in educating the head or heart of our American youth.

Here I must drop of writing. I enjoy much the reading of your paper, as it gives me a survey, not only of the old world, but of the great West, which is destined, in the future, to a grand and wonderful development, and to play a momentous part in the great drama of nations. May God give you, my brother, wisdom and grace to aid effectually in shaping its destinies for good.

I remain, your brother in the Lord,

C. D. OLIVER.

Auburn, Ala., July 21, 1858.

DISCOVERY OF AN ANCIENT MANUSCRIPT OF THE NEW TESTAMENT.—It is stated in an Athens journal, that a manuscript copy, on parchment, of the Gospels in Greek, and bearing the date 480, has recently been found in the garret of a house in that city. It is said to be in good preservation, and has been deposited in the public library of Athens.

For the St. Louis Christian Advocate.

St. Charles College.

We received a "Catalogue of the Officers and Students of St. Charles College," the other day, and were much gratified, in looking over it, to see the success this institution has met with during the past academical year. We do not hesitate to say that the success was deserved, for we are led to believe, from what we know personally, and from what we have heard, that the College is accomplishing a great deal of good. It is situated in a populous portion of the State; and is surrounded by a great deal of wealth, and other things to make a location desirable.

The town of St. Charles is, we believe, a healthy situation, immediately upon the bank of the Mississippi river, where there is always a current of fresh air to drive away the pestilential vapors, and prevent sickness; it is also rising ground from the river, back for miles, until you approach the broad, beautiful prairies that lie just a few miles back; it has, also, the conveniences of travel both by water and land, being a landing for steamboats, and stopping-place for the rail-cars.

As to the morals of the place, we have no doubt they are as healthy as at any point, of the same importance, in the State; there being a large body of professing Christians in and about the town; and the strict discipline, in regard to morals and religion, at the College, is calculated to lessen immorality within the range of its influence, which is considerable in and about the town.

We hope the friends of education, in Missouri, will nobly sustain this institution; but how is that to be done? Why, by sending your boys up there to get an education. You want them to have an education, surely, before any other worldly consideration; for when they leave that they have something which can not be taken away from them; it is an inheritance to which they alone have the title. But we have seen persons, not a few, who would labor for years to gain inheritance of lands and gold, *perishable dross*, for their children, and neglect to give them an opportunity of getting an education. Perhaps, at the same time, those children were learned to partake of all the follies of fashion, dressing the body in all the gaudy apparel of fashion, and leaving the mind dressed in *rags*, actually not fit or prepared to engage in the realities of life. Now, does not this look like great folly for sensible people to be guilty of? Then do not be guilty of such things, but prepare necessary means for educating the minds of your children, even if by so doing, you leave them not a cent of worldly goods. Send your boys to school, and if you want to give them a college education, send them to St. Charles; let Prof. Anderson have charge of them for a few years, and they will, no doubt, come out scholars and gentlemen, prepared for the active duties of life.

A METHODIST.

Open Prairie, Mo., July 18th, 1858.

PRINTERS' MISTAKES.—During the Mexican War one of the English newspapers hurriedly announced an important item of news from Mexico, that Gen. Pillow and thirty-seven of his men had been lost in a *bottle* (battle). Some other paper informed the public, not long ago, that a man, in a brown suit, was yesterday brought before the police court on a charge of having stolen a small *ox* (box) from a lady's work-bag. The stolen property was found in his waistcoat pocket. A *rat* (rat), says another paper, descending the river, came in contact with a steamboat; and, so serious was the injury to the boat, that great exertions were necessary to save it. An English paper once stated that the Russian General Ruckhoffkowsky was found dead with a *long word* (sword) in his mouth. It was, perhaps, the same paper that, in giving a description of a battle between the Poles and Russians, said that the conflict was *drafful*, and the enemy was repulsed with great *laughter* (slaughter). Again: a gentleman was yesterday brought up to answer the charge of having *eaten* (beaten) a stage driver, for demanding more than his fare. At a late Fourth of July dinner, in the town of Charlottesville, none of the poultry were eatable except the *owls* (fowls).

EASY METHOD OF DETECTING SPURIOUS COIN.—A shopkeeper, residing in D-pdort, appeared before the magistrate at the Greenwich Police Court as prosecutor in a case of "smashing," and his evidence stated that, having taken a vast quantity of bad money, he had at length discovered a certain test for silver coin. It was his invariable custom, on receiving a doubtful piece, to rub it with the blue vitriol stone, and then slightly wet it. The effect is immediately seen; or if the coin be spurious metal, it at once turns black, but if genuine, there is no alteration in its appearance.

COURT EXAMINATION.—Did the defendant knock the witness down with malice prepense? No sir; he knocked him down with a flat iron. You misunderstand me, my friend; I want to know if he attacked him with any evil intent? Oh, no sir; it was outside the tent. No, no; I wish you to tell me whether the attack was at all a preconcerted affair. No sir; it was not a free concert affair; it was at a circus.

MILITIA OF THE UNITED STATES.—From the Annual Abstract of Returns of the Militia of the United States, for 1857, transmitted to Congress in accordance with the act of 1803, by the Secretary of War, we learn that the grand aggregate in all the States, Territories and the District of Columbia, is 2,755,726. Of this number about 2,700,000 are infantry; 5,000 cavalry, 12,000 artillery, and 34,000 riflemen. The total returned for Kentucky is 88,858, of which number about 86,000 are infantry, 900 cavalry, 1,000 artillery, and 700 riflemen.

A HEATHEN IN A CHRISTIAN LAND.—A man named Young, thirty-nine years of age, respectable in appearance, was a witness on a murder trial in New York. On his cross-examination he stated that he got his living by gambling, that he can read but cannot write, never read an entire book, never read the Lord's prayer, never read a chapter in the Bible, but often had the Bible in his hand.

THE CHURCH.—As human beings can communicate with each other only through the medium of the body, so Christ, humanly speaking, can communicate his will to men only through his body. The Church. *Monthly*, 1858.